



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

RECORD OF NEGRO FOLK-LORE.

AFRICA AND AMERICA. René Basset's "Contes populaires d'Afrique" (Paris, 1903), which is a collection of folk-tales from all regions of the Dark Continent, contains a section "Contes des Nègres des Colonies," in which are included stories from the island of Mauritius, Brazil, the West Indies, and Louisiana, the last from Professor Alcée Fortier's "Louisiana Folk-Tales" (Amer. Folk-Lore Soc., 1895). A review of this book by A. Werner (Folk-Lore, 1904, vol. xv. pp. 125-126) finds it "exceedingly interesting as an introduction to the subject of African folk-lore," — the number of stories amounts in all to one hundred and seventy.

JAMAICA. In "Folk Lore" (vol. xv. pp. 87-94, 206-213) for March and June, 1904, are published two instalments of "Folk-Lore of the Negroes of Jamaica," being "papers written in 1896 by colored students at Mico College, Jamaica, preparing to become teachers. The material of these two sections consists of an interesting and valuable list of "signs, omens, myths, and superstitions" covering the following rubrics: The dead, signs of death, the "duppy," "rolling calf," letter from God, kill the thief, find out the thief, love, marriage, miscellaneous; superstitions relating to the body, the house, outdoors, dreams, etc. The "duppy" is defined thus: "After a person has been dead for three days it is believed that a cloud of smoke will rise out of the grave, which becomes the *duppy*." The *duppy* "is a curious being, capable of assuming various forms of men and other animals," and it "can do many things similar to a living person." Among the various kinds of "duppies" are: Three-foot horse, rolling calf, long-bubby Susan, whooping boy (who rides the three-foot horse), mermaid, etc. The "rolling calf" has its origin thus: "When a man dies, and is too wicked for heaven or hell, he turns into this kind of duppy, 'the rolling calf,' and goes about with a chain round his neck, which Satan gives him to warn people." The "rolling calf" is afraid of the moon, and, with its eyes fixed upon that luminary, it may be heard saying on moonlight nights: "Do me goode mun no go fal dun pa me, no go wak unda me, a de holy night. If you fal dun pa me a me nancy me kin." Among the most malignant ghosts are reckoned those of Chinese and coolies. Wakes and "ninth nights" are very common, even with fairly intelligent persons. Among conjure-materials figure rosemary, "Guinea yam," "pain-cocoa," or "dum-cane," wangra, mamy, and other plants.

NEGRO AND INDIAN. From E. W. Nelson's "A Winter Expedition into Southwestern Mexico" (Nat. Geog. Mag., 1904, vol. xv. pp. 341-356) we learn that in parts of the state of Guerrero the negroes

have crowded out the Indians. South of Acapulco can now be seen the round hut, such as the ancestors of the negroes built in Africa centuries ago. At Papayo the palm-nut gatherers are women, half-negro and half-Indian.

TALES, ETC. Miss Culbertson's "At the Big House, where Aunt Nancy and Aunt 'Phrony held forth on the Animal Folks" (Indianapolis, 1904), is reviewed in this Journal (vol. vii. pp. 212, 213) by Professor Edwards, who gives the book high praise.

A. F. C.